🗎 LESSON 17

In this lesson we learn the following :

#(1) *Bâb ?af'ala* (بابُ أَفْعَـــلَ) : This is another *bâb* from the *abwâb* of the *mazîd*. In this a *hamzah* is prfixed to the first radical which loses its vowel, e.g., نَـــزَلَ (**nazala**) 'he came down' : أَنْـــزَلَ (**?**anzala) 'he brought down' -- خَرَجَ (**kharaja**) 'he went out' : أَخْرَجَ (**?**akhraja) 'he brought out'.

The *mudâri'* : The *mudâri'* should have been يُأَنْزِلُ (yu?anzil-u) but the *hamzah* along with its vowel is omitted. So it becomes يُـنْــــزِلُ (yunzil-u)[1]. Note that the حَـــرْفُ الْمُضارِعَـــة has *dammah* because the verl originally had four letters. (يَـنْــزِلُ is the *mudâri'* of نَـــزَلَ, and يُـنْــزِلُ is that of أَنْـــزَلَ).

The *amr* : Note that the *amr* is formed from the original form of the *mudâri'*, and not from the existing form. So after omitting the حَرْفُ الْمُضارَعَة and the case-ending from تُأَنْـــزِلُ (tu**?anzil**-u) we get أَنْـــزِلْ (**?anzil**).

The *masdar* : The *masdar* of this *bâb* is on the pattern of إِفْعَالٌ (**?if'âl**-un), e.g., أَنْزَلَ : إِنْـــزَالٌ (**?inzâl**-un) 'sending down' -- أَخْرَجَ : إِخْرَاجٌ (**?ikhrâj**-un) 'bringing out' -- أَسْلَمَ : إِسْلاَمٌ (**?islâm**-un) 'becoming a Muslim'.

The *ism al-fâ'il* : As we have seen in *bâb fa''ala* the حَرْفُ الْمُضارَعَة is replaced with **mu**, e.g., يُسْـــلِمُ (**yu**slim-u) 'he becomes a Muslim' : مُسْلِمٌ (**mu**slim-un) 'Muslim' -- يُمْكِنُ (**yu**mkin-u) 'it is possible' : مُمْكِنٌ (mumkin-un) 'possible'.

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[1]- **yu?anzilu** minus **?a** = **yunzilu.**

The *ism al-maf'ûl* : It is just like the *ism al-fâ'il* except that the second radical has *fathah*, e.g., يُرْسِلُ (yursil-u) 'he sends' : مُرْسِلٌ (mursil-un) 'one who sends' : مُرْسَلٌ (mursal-un) 'one who has been sent' -- يُغْلِقُ (yughliq-u) 'he closes' : مُغْلِقٌ (mughliq-un) 'one who closes' : مُغْلَقٌ (mughlaq-un) 'closed'.

The noun of place and time (اسْما المَكان والزَّمان) : It is the same as the *ism al-maf'ûl* , e.g., أَتْحَفَ يُتْحِفُ (?athafa yuthif-u) 'to present someone with a curio' : مُتْحَفٌ (muthaf-un) 'museum'.

Here are some non-*sâlim* verbs tranferred to this *bâb* :

الماضي	المُضارِع	المَصْدَر	اسْمُ الفاعِل	اسْمُ المَفْعول
أَقَامَ 'he made (him) stand'.	يُقِيمُ	إِقامَـةٌ	مُقِـيمٌ	مُقَامٌ
آمَنَ 'he believed' for أَأْمَنَ	يُؤْمِنُ	إِيـمَانٌ for إِئْمانٌ	مُؤْمِنٌ	مُؤْمَنٌ
أَوجَبَ 'he made (it) obligatory'.	يُوجِبُ	إِيْجابٌ for إِوْجابٌ	مُوجِبٌ	مُوجَبٌ
أَتَمَّ 'he completed'	يُتِـمُّ	إِتْمامٌ	مُـتِـمٌّ	مُـتَـمٌّ
أَلْقَى 'he put down'.	يُلْقِي	إِلْقايٌ for إِلْقاءٌ	مُلْقٍ (المُلْقِي)	مُلْقًى (المُلْقَى)

#(2) The verb أَعْطَى 'he gave' is from *bâb ?af'ala.* The *mudâri'* is يُعْطِي ,the *masdar* is إِعْطـاءٌ , the *amr* is أَعْطِ ,the *ism al-fâ'il* is مُعْطٍ , and the *ism al-maf'ûl* is مُعْطًى .

It takes two objects, e.g., أَعْطَيْتُ بِلالاً ســاعةً 'I gave Bilal a watch' In the Qur'an : إِنّا أَعْطَـيْـنَـاكَ الْكَوْثَرَ 'We have indeed given you abundance.'

The objects may be pronouns, e.g., مَنْ أَعْطاكَـهُ؟ 'Who gave it to you?'

أَعْطانِـيـهِ المدرِّسُ 'The teacher gave it to me.'

#(3) وَلَوْ means 'even if', e.g.,

اشْتَرِ هذا المُعْجَمَ وَلَوْ كانَ غالياً 'Buy this dictionary even if it is expensive.'

أُحْضُرِ الامْتحانَ وَلَوْ كُنْتَ مريضاً 'Attend the examination even if you are sick.'

لَنْ أَسْكُنَ هذا البيتَ وَلَوْ أَعْطَيْتَنِيْهِ مَجّاناً 'I will not live in this house even if you give it to me free.'

Note that the verb after وَلَوْ is *madî.*

#(4) لامُ الابْتداء is a *lâm* with a *fathah* prefixed to the *mubtada'* for the sake of emphasis, e.g., وَلَذِكْرُ اللهِ أَكْبَرُ 'And indeed the remembrance of Allah is the greatest' (Qur'an, 29:45).

وَلأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ 'And indeed a believing slave girl is better than a *mushrikah* when though she might be pleasing to you' (Qur'an, 2:221).

This *lâm* is not to be confuesd with the preposition لِـ which has a *kasrah*, but takes a *fathah* when prefixed to a pronoun, e.g., لَـهُ، لَكَ، لَها، لَكُم. The لامُ الابْتداء does not change the ending of the *mubtada'*.

#(5) The verb أَصْبَحَ is a sister of كَانَ. It means 'to become in the morning', e.g., أَصْبَحَ حامدٌ مريضاً 'Hamid fell ill in the morning.' Here حامدٌ is the *ism* of أَصْبَحَ and مريضاً is its *khabar*. And in أَصْبَحْتُ نَشيطاً 'I became active in the morning' the pronoun تُ is the *ism*.

It is also used in the sense of just 'he became' without reference to the timing, e.g., فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بنعمته إِخْوَاناً 'He united your hearts, and you became brothers by His grace' (Qur'an, 3:103).

#(6) أَوْشَكَ is a sister of كَانَ. Its *mudâri'* is يُوشِكُ. It means 'he is about to...', e.g., يُوشِكُ الطلابُ أَنْ يَرْجِعُوا إلى بِلادِهم في الإجازة 'The students are about to return to their countries in the holdays.' Here الطُلاّبُ is its *ism*, and the *masdar mu'awwal*[1] (أَنْ يرجعوا) is the *khabar*. Its *khabar* is always a *masdar*

[1]- For the *masdar mu'awwal*(المَصْدَرُ المُؤَوَّل) see L 10 in this Book.

mu'awwal, i.e., أَنْ + the *mudâri'*. Here is another example : أُوشِكُ أنْ أَتَزَوَّجَ 'I am about to get married.' Here its *ism* is the *damîr mustatir* (hidden pronoun) أَنَا in the verb أُوشِكُ.

#(7) يُرِيدُهَــا لأَمْــرٍ مَــا. Here the word مَا is an adjective meaning 'some' or 'certain'. لأَمرٍ مَــا means 'for some reason.' Here are some more examples : أَعْطِنِي كِتَاباً مَــا 'Give me some book.' -- رَأَيْتُــهُ فِي مَكَانٍ مَا 'I have seen him somewhere.' -- سَتَفْهَمُ هَذَا يَوماً مَا 'You will understand this some day.'

This مَا is called مَا النَّكِرَةُ التَّامَّةُ المُبْهَمَةُ 'the completely indefinite and vague *mâ*'.

#(8) The *alif* of ابْن is omitted in writing also if it is between the names of the son and the father, e.g., مُحَمَّدُ بْــنُ وِلْيَــمَ 'Muhammad son of William'. This omission is subject to the following two conditions :

a) the father's name should not be preceded by any title. If it is preceded by a title, the *alif* should be retained, e.g., الحَسَــنُ بْنُ عَلِيٍّ 'Hasan son of 'Ali', but الحَسَنُ ابْنُ الإمامِ عليٍّ.

b) all the three words should be in the same line, g., خَالِــدُ بْــنُ الوَلِيــدِ. If they are in different lines, the *alif* is not be omitted, e.g., خَالِــــــــــدُ ابْــنُ الوَلِيد.

Note that the word preceding ابْــن loses its *tanwîn*, e.g. بِــلالُ بْــنُ حَامِــدٍ (Bilâl-u bn-u Hâmid-in), *not* بِلالٌ بْنُ حامِدٍ (Bilâl-un bn-u Hâmid-in).

✍Exercises

1) Answer the following questions.
2) Write the *mudâri'* and the *masdar* of each of the following verbs as shown in the example.
3) Write the *amr* of each of the following verbs as shown in the example.

4) Write the *ism al-fâ'il* of each of the following verbs.

5) Write the *ism al-maf'ûl* of each of the following verbs.

6) Underline in the following examples verbs belonging to *bâb* ***?af'ala***, and their various derivatives.

7) Point out the verbs belonging to *bâb* ***?af'ala*** and their derivatives occurring in the main lesson.

8) Answer the following questions using pronouns as the two *maf'ûls* as shown in the example.

9) Learn the use of وَلَوْ in the following examples.

10) Learn the use of *lâm al-ibtidâ'* in the following examples.

11) Rewrite the following sentences using أَصْبَحَ.

15) Give the plural of each of the following nouns[1].

16) Give the *mâḏî* of يَأْبَى .

17) Use each of the following words and expressions in a sentence of your own.

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[1]- 12, 13 & 14 are not questions.